ARAMBE FLAME

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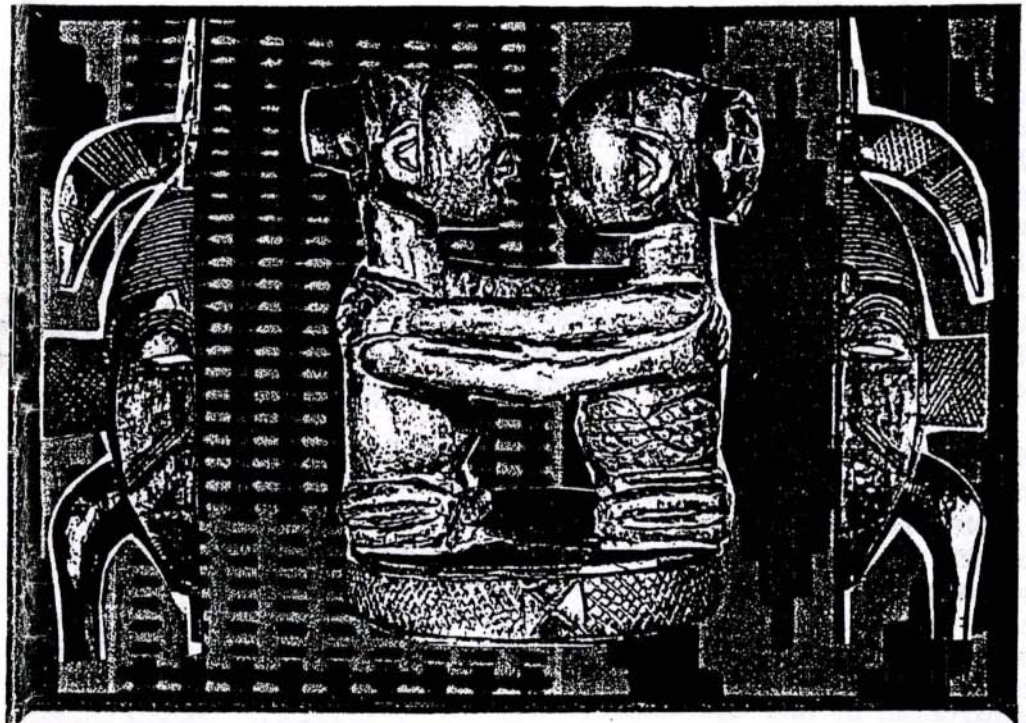

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Invoking Ancestral Spirits is Serious Business

In last month's edition of our newsletter, we ran a tribute to one of our brothers, Nation(James White), who had passed into the realm of the ancestors. The tribute, which was written by Chuma Akinlowan, spoke of Nation's striving to learn about his African heritage and, as part of this, his gaining an understanding of and participating in the libation ceremony.

The libation ceremony, which can be conducted in a variety of ways, contains certain basic and vital elements. It is a communal(group) rite in which water or other liquid is poured to earth and consumed by the participants in honor of ancestors and to call upon their spirits to be with the group. The pouring of the liquid to earth symbolizes our connection with the African continent and Mother Earth and symbolizes the unbroken stream of life of which we and our ancestors are a part, along with those of us who have not yet been born.

In the libation ceremony, we call out names of ancestors, and others who have left physical life on earth, in order to respect the memory of them, and to honor who they were and what they did. In the Harambee Afrikan Cultural Organization, the names we call out are generally those of relatives and friends who have passed on and/or brothers and sisters we've not necessarily known but have great respect and admiration for. As we participate in this rite, names of historical figures such as Omowale(Malcolm X), Marcus Garvey, Queen Nzinga, and other Africans who contributed positively to the lives and aspirations of our people, come up again and again.

When we say the names of these ancestors who, from an Afrocentric point of view, were heroic historical figures, we know what we mean when we say we're showing them respect and thanking them for their words and deeds on behalf of our people. We are showing them respect and giving them thanks, as we do in the cases of those who still walk among us. When we hold our annual Harambee Afrikan Cultural

Organization awards program, we recognize sisters and brothers who walk among us. All over the world, there are awards programs, dinners of tribute, etc. by which people give recognition to men and women they judge as heroic in the here and now.

But what does it mean when we say we call upon the spirits of our heroic ancestors? Do we really understand this? There's a good chance we don't. Unlike Africans who live in **traditional** African societies/villages, we aren't seeing libation in its proper context, as a rite that is just one part of a cultural **whole.** We're not experiencing the libation rite in the context of an African mother tongue, of a communal life rooted in traditional African values and customs, of a shared view of existence in which the physical and spiritual are part of the same reality, etc.

As we take part in the libation ceremony, we are doing so, to a large extent, as persons who are foreign to our natural selves and are trying to become as African in mind and heart as we are in our genetic inheritance.

So if we really don't know what what we mean when we say we are calling upon these heroic ancestral spirits and asking them to be with us, is our invoking of them only a meaningless ceremony? No, it's not meaningless because we do have a **partial** understanding of what we're doing. But is a partial understanding, in which we pay tribute to these spirits, enough? It's not enough. We have to open ourselves up to having the memory or image we have of Omowale, Harriet Tubman, and other heroic ancestors enter our lives and raise **our** spirits so that we can enable these ancestors to live in **our** words and deeds. We have to open ourselves up to allowing these ancestral spirits to become a part of who we are.

If we beckon the spirit of Marcus Garvey and don't open ourselves to being elevated by his spirit, then we are faking, mocking the tradition of libation, and pissing on Brother Garvey's grave. If we see this ancestor as having certain qualities that we believe **need** to be emulated and then speak and act in a way that suggests that we have never even heard of Marcus Garvey, then we are betraying

ourselves, betraying our collective self.

When we call upon the ancestral spirits, we are calling up the memories and/or images we have of these ancestors' values and virtues and making, or **should** be making, a commitment to our personal selves and collective self to bringing these values and virtues into our lives. How can we pour libation in honor of the great African scholar, Cheikh Anta Diop, for example, paying tribute to him for his dedication to learning and researching about us, and then, later in the day or week or whatever, do little or nothing insofar as the studying of our past and present history is concerned? How can we pour libation in honor of, say, the great maroon leader in Jamaica, Queen Nanny, paying tribute to her for her courage in the face of oppression and bondage, and then "face" our current oppression with self-delusion and/or stark cowardice?

When we do bring these virtues and positive values of our ancestors into our lives, does this bring joy to the ancestral spirits? When we fail to do so, does it sadden or anger them? What do we know? In the traditional African way of looking at things, there is no curtain or wall separating the realm of spirits from what we know as the "natural world," just as there is no curtain or wall separating the oxygen and hydrogen molecules of which water is made up. But as Africans divorced from African thought, such a curtain or wall exists for us. And when we imagine the spirits of our ancestors being made happy or angry by our actions, we may be doing nothing but "trying," unconsciously, to impose the dynamics of how we react to things in our lives upon the spirits in our ancestors' realm.

As Africans divorced from African thought, it may be our inclination, when thinking of a spirit realm, to get visions of some kind of Hollywood-derived spookism. But we don't have to understand the idea of a spirit realm to understand that our ancestors are with us, and not in just a symbolic sense. When it comes to the matter of our blood ancestors, their genetic material is a living part of our being. As to other ancestors, it's instructive to remind ourselves of the scientific principle that nothing in the physical world is destroyed but is only altered, just as wood that is burned is changed to ashes, smoke, and gases. Isn't

breath a part of our lives? When we breathe, the elements that form our breath join with the air outside of us. When we speak, the wind expelled from our lungs, carrying our voices, joins with the wind outside of us. We should think of this: We are breathing today the breath of Fannie Lou Hamer and Omowale and being blown by winds containing air that carried their voices. We are breathing in the breath and being blown by air that came from ancestors who walked this earth thousands of years ago. And we know, of course, that the bodies of those who have passed, if they are buried in the soil, eventually join with the soil and may become parts of grass, flowers, trees, and/or other plant life. Those that are burned produce smoke that becomes part of the atmosphere. In these and in other ways, the ancestors are with us--in reality, not only in symbolism.

As Africans learning and studying to become African, or more African, in mentality, we realize that our ancestors are part of our community. And we understand that, in the African way of looking at things, elders are given special respect because of the wisdom they have acquired through living. We understand further that the ancestors are given an even higher level of respect because they are seen as intermediaries between the physically living and our Creator. So when, in the libation ceremony, we call upon the spirits of our ancestors, we are calling upon members of our community who hold a high place of honor. We should remind ourselves of the special responsibility we have to give honor, in the words and deeds of our every-day lives, to these among us who have passed through the gate.

-Mondo

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As African men, we commit ourselves
to respecting ourselves and each other;
to respecting African women;
and to respecting our children and youth,
and giving them proper guidance.

FROM OTHER SOURCES

Former Prisoners Lobby for Help at Congressional Black Caucus Weekend

"At this year's Annual Congressional Black Caucus Legislative Weekend, Congressman Danny Davis of Chicago convened a powerful workshop on...the growing prison-jail industrial complex which is ripping apart the fabric of millions of families and countless communities across this nation... scores of former incarcerated persons from a newly emerging organization called 'All of Us or None' converged on the CBC Weekend to proclaim that the voices of those affected by the prison-jail industrial complex must be at the center of the movement for radical reformation of the criminal justice system...

"During the CBC session convened by Congressman Danny Davis, ...representatives of 'All of Us or None' expressed their resolve to build a nationwide movement to transform the criminal justice system in America and compel this nation to view formerly incarcerated persons as human beings with basic human rights. They are committed to building a society where formerly incarcerated persons can rejoin their families and re-enter their communities without suffering the double jeopardy of discrimination based on their past offenses..."

-from "Former Prisoners Declare 'All of Us or None," page 5, Oct. 23-29 JACKSON ADVOCATE(Jackson, MS.)

Columbus Day Celebrated and Protested in Denver

"The battle over Christopher Columbus continued to rage Oct. 11, as opposing parades were again held on Denver's streets. For the fifth year, Native American/Indigenous activists and supporters rallied against the annual Columbus Day Parade primarily supported by Italian Americans.

"Led by the American Indian Movement(AIM) since 1994, the protesters consider the parades an honor unbefitting a 'genocidal thug', racist and murderer of Indigenous people ...

"Weekend events began with the Third Annual Four Directions, All Nations March held the evening of Oct. 10. The occasion brought together the 'four peoples'--Red, Black, Yellow and White--to celebrate their diverse spiritualities and to show their unified rejection of the exalting of Columbus' name. The next morning, hundreds of protesters again gathered to march to the state capitol where a rally was held...

"...Kathleen Cleaver, a local activist and former member of the Black Panther Party, questioned the celebration of a racist slave trader as an honorable person...She further encouraged Blacks to join the Indigenous struggle, saying they face the same daily struggle.

"'We are linked as targets of White supremacy', she said..."

-from "Indigenous Activists Protest Columbus Day Parade," pages 4 and 35, Oct. 28 THE FINAL CALL(Chicago, IL.)

Farmers' Market in Oakland, a Model for Self-determination

"...the Mandela Farmers' Market, located in Oakland on Seventh Street,...is a fresh produce market that sells produce grown by African-American farmers. This...event ...takes place every Saturday. The Mandela Farmers' Market, originally known as Mo' Better Foods, was created by well-known community activist, teacher, husband, and father, David Roach. He says his whole inspiration for [the] market came from our ancestors...

"When asked what kind of connection he sees between what he is spearheading and what the Black Panthers built within the African-American neighborhood, he stated, 'The Panthers were definitely a major part of my inspiration. I have been a student of Black organizations that had their own self-determination and their own agenda that was established by us to help us...

"Mandela Farmers' Market...participants...range from young people actively working at the market to seasoned farmers, who are veterans in tending to the land.

"Three youthful members of YO!BUGS, Youth Opportunities through Butterfly and Urban Gardens, were present at the

market. YO!BUGS is a component of OBUGS, an organization whose goal is to beautify and nourish the community of West Oakland. OBUGS, which stands for Oakland Butterfly and Urban Gardens, works with YO!BUGS in setting up gardens at various neighborhood and school sites within West Oakland. On Saturdays, YO!BUGS youth bring produce from their gardens and sell it at the Mandela Market...

"Will Scott Jr., president of the African American Farmers Association...has been farming for the past 30 years in Fresno. While he was growing up, his father worked as a sharecropper. Therefore, farming and producing one's own food was never new to Mr. Scott...Two of Scott's adult children work with him at the market...

"OBUGS, YO!BUGS, People's Grocery and David Roach's Mandela Farmers' Market are creating a dynamic health and self-sufficiency movement in the Oakland community..."

-from "Mandela Farmers' Market: Promoting Self-Sufficiency"; pages 1, 4, 5, and 8; Oct. 29 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Symposium Addresses Education of African Males

"The miseducation of young Black males starts early, Dr. Carl Bell, professor of Psychiatry at the University of Illinois-Chicago, told a group of students, educators and activists during a Sept. 20 Black Male Development Symposium...

"Dr. Bell, keynote speaker at the symposium, said the fact that Blacks created science and medicine and that Greek and Roman scholarship came directly from Blacks 'is erased in order to further White supremacy'.

"The symposium was held at the Betty Shabazz International Charter School on the city's Southside and was hosted by school co-founder Haki Madhubuti. The daylong gathering was the first of many that will occur across the country, with the goal of establishing a model to form lasting institutions and strengthen those that already exist...

"Dr. Bell, president of the Community Mental Health Council,

said young men should be aware of their 'toxic friends' --those who are involved in criminal or negative activity ...He said Black males must learn to become friends with Black women; adopt an attitude of team-work; develop traits of leadership and 'fellow-ship'; and be clear about racism...

"...Useni Eugene Perkins told young men gathered at his 'Reclaiming the Black Male Image' workshop...Black male image should be based on responsibility for self, community, womanhood and fatherhood...

"Dr. Madhubuti said the symposium was organized because those 'in the struggle' realized that they must step up their activities because 'something isn't working'...

"The symposiums are geared to talk to teachers and faculties of schools, not just students, in order to stress the importance of culturally appropriate forms of educating..."

-from "Psychiatrist: Black Males Trained to Die, Not Live," page 9, Oct. THE FINAL CALL

Home Affairs Ministry in Kenya Recommends Ending Death Penalty

"The Kenyan government plans to abolish the death penalty because it is not only an infringement on human rights, but also against the corrective measures for which prisons were established, Home Affairs Assistant Minister Wilfred Machage said recently. He told parliament his ministry had sent a recommendation to the National Constitutional Conference to replace the death sentence with life imprisonment...

"The Minister said the 2,618 people currently on death row could have their sentences commuted to life imprisonment, if the amendment is effected. Under existing Kenyan laws, convicts sentenced to death die by hanging, but after the express approval of the president. Offenses punishable by death include robbery with violence, murder and treason. The last death sentence was carried out in 1987."

-from "Kenya Plans to Abolish Death Penalty," page 15,

Oct. 28 THE FINAL CALL

Organization Formed to Promote "Second Liberation" of Africa

..."The New Africa International Network(NAIN)...links up with and helps to co-ordinate organizations, centres, groups or individuals with similar objectives and concerns internationally. NAIN was established as a Pan-Africanist, non-governmental, independent and internatioal organization for research, mass dissemination of information, networking, campaigning, mobilising,...for the purpose of developing the African Union into a strong...United New Africa...

"The headquarters of NAIN are in Harare, Zimbabwe, where it is registered as an international, non-profit-making and non-governmental organization. It has a 50-member Board of Governors and two Patrons. These are...Pan-Africanists from different parts of Africa and the African Diaspora. NAIN aims at becoming a very powerful and truly global network for Pan-Africanist unity and the progress of Africa and its people globally. NAIN runs a web site, which is meant to be a...forum for Pan-Africanists...in support of the African Union and the United New Africa..."

-from "Pan-Africanism and the Second Liberation Struggle for a United New Africa," pages 12 and 13, Fall TURNING THE TIDE(Culver City, CA.)

Sisters and Brothers in Colombia in Struggle Over Land Rights, Military Threats, etc.

"Afro-Colombians live in permanent impermanence, where stasis is only assured until other people decide they want the land. Title to land has historically been denied to the descendants of the slaves, to Afro-Colombians. Only as recently as 1993 was any serious effort made to rectify this situation.

"As a result of the struggle of indigenous people and Afro-Colombians, Law 70 was passed into Colombian constitutional law. It provides mechanisms to give collective land title to historically excluded groups.

"But because of the near total exclusion of Afro-Colombians from the political process, making this law effective has been extremely difficult...the struggle to obtain title to the historical and present lands of African people entails facing threats, displacements and bullets...

"In Quibdo[in the Choco region of Colombia], there is a pervasive sense of unease and instability. It is a city that has been turned upside down. One man who worked for the agricultural sustainability of Afro-Colombians explained the situation in Quibdo...'Almost 10 years ago, the paramilitaries came and displaced everyone. Before, all the homes you see down this street were owned by Afro-Colombians. Now, 80 percent of the businesses are owned by paisas(white/mestizos). They told us if we didn't sell our homes, they were going to kill us.

"'They say if we are not with them, we are the enemy. To communicate among ourselves is to resist...Because I spoke of the self-sufficiency of Afro-Colombians, they expelled me from Choco...'

"The Afro-Colombian resistance takes innumerable forms, from agricultural cooperatives to Afro-Colombian women's networks to theatre, hip-hop and dance groups, which revive and renew Afro-Colombian culture. Afro-Colombians resist when they maintain the language and lands of 'palenques', communities founded by escaped slaves, and when they refuse to be displaced, finding increasingly remote lands to continue farming...

"The U.S. spends a hundred-plus million a year on international development programs and aid to Colombia, but it spends three to four times that much on military aid...

"U.S. soldiers protect the pipeline that leaves the Arauca region. The U.S. representatives denied that it was being protected in order to secure the interests of Occidental Oil, which gets contracts from the Colombian state-owned Eco-patrol. Rather, they stated that the protection was designed to ensure that oil revenues could go to the needy Colombian population.

"The fact that approximately half the profits go to Occiden-

tal, along with the United States' enthusiastic support of the privatization and globalization of the globe - including state-owned oil companies - make this assertion suspect. When asked how much of this well-protected revenue went to needy people, the representatives could only point to a road being built to Arauca...

"The policy is undergirded by multinationals like Intercoal, a subsidiary of Exxon that is pushing people off their farmland to expand its mining operations, and the U.S. military industrial complex and its political supporters, like congresspersons from Connecticut who lobby for more Plan Colombia, knowing that the Blackhawk helicopters that will be sent there will be manufactured by companies from their state.

"These interests condition any development programs or aid to Colombia. Plan Colombia has a clause that all development work be handled by U.S. organizations anyway. These organizations can contract our to Colombian organizations if they choose..."

-from "A Call From Family"; pages 9, 10, 11; Oct. 29
SAN FRANCISCO BAY VIEW

Traditional Healers in South Africa to Play Larger Role in Government-sponsored Health and Medical Programs

"The Law Society of South Africa recently said traditional healers were poised to be eligible to issue medical certificates for sick people and those requiring health-related leave from workplaces. It said registered healers would have the right to issue sick leave notes once the Traditional Health Practitioners Bill was passed by Parliament, which tabled the Bill to revisit it next year. Legislators said the bill aims to 'control and regulate traditional health practice' and provide for the registration of 'traditional health practitioners' through a special council.

"The news follows an Oct. 28 report that a consortium of South African scientists was awarded $2.5 million for research into traditional medicines...A estimated 300,000 traditional healers practice in South Africa, and 70 percent

of South Africans reportedly seek their services."

-from "South African Traditional Healers Poised for Added Status," page 15, Nov. 11 THE FINAL CALL

COMMUNITY NEWS

Suit Filed Challenging Sheriff's Dept. Physical-Restraints Policy

Our Akapo(Treasurer), Jonathan "Preacher" Bolden, who will finish serving his time in December of this year, filed a civil rights suit in September against the Douglas County Sheriff's Department, challenging the department's routine use of stun belts and other visible restraints on incarcerated defendants in criminal trials. In his suit, which was filed in the U.S. District Court, Preacher asserts that the routine use of these visible restraints is a violation of defendants' 6th. and 14th. Amendment rights, as well as violating Article 1, section 3 of the Nebraska Constitution, which "guarantees" citizens of Nebraska equal protection under the law.

The legal action attacks the routine use of visible physical restraints on the grounds that the appearance of a criminal defendant in such restraints suggests to jurors that he or she is dangerous and that such a suggestion may and probably does affect a juror's ability to presume the defendant to be innocent. Preacher's suit does not question the use of restraints on a particular defendent who has shown that he or she presents a risk of escape or assault on persons in the courtroom.

Another aspect of the suit is that it draws a direct connection between the use of restraints on **incarcerated** defendants and the fact that Africans are less likely to be able to afford to make bail than Europeans. Due to Africans being in an inferior economic condition generally, we are likely to be incarcerated while awaiting and during criminal proceedings and, thus, more likely than Europeans to be restrained before jurors who may be prejudiced by our appearance in these restraints.

KUUMBA

JUST SO WE CAN HANG AROUND AFTERWARD AND WASH DISHES?

excuse us
and we're just saying that to be polite
but we don't want any of your turkey
any of your damned dressing or cranberry sauce
we aint sitting at this table that's adorned
with what you call some "indian corn"
or dressing up our children
to look like pilgrims
as though we'd feel nostalgic
for the putrid "blessings" of slavery
we will not be bowing our heads
to say grace to the lord
of your musket-toting barbarism
or smacking on some pumpkin pie
like its sweetness could erase
the sour taste in our mouths
of abuse you've heaped on our plates
long after our stomachs were full of it
thanks but no thanks for your thanksgiving
cuz we aint giving thanks
for all your fixings
knowing that the fix is in
and has been
ever since our paths crossed
under the shadow of your crucifix
where this table was set first
and we didn't want seconds then.

-Mondo .

PUBLICATIONS

If you write poems and are interested in seeing them in print, you might consider the following publications.

Black Magnolias receives unsolicited submissions of poetry. According to an announcement we received regarding this quarterly journal, submissions should include a 50-word biographical note and should be sent via e-mail. If you're a prisoner, chances are you won't be able to submit your work via e-mail. You might want to write to the Editor and find out if you can send your work through the mail. The mailing address is: Black Magnolias
Editor, C.L. McInnis
P.O. Box 3085
Jackson, MS. 39207

AIM(America's Intercultural Magazine) is a quarterly that runs poems, short stories, human-interest articles, and so forth. It describes its mission as "to purge racism from the human bloodstream." For information regarding AIM's guidelines and policy, write to:
AIM QUARTERLY
Editor, M. Apilado
P.O. Box 1174
Maywood, IL. 60153

The Naomi Long Madgett Poetry Award accepts book-length manuscripts of poetry for consideration. The poems in the manuscript should total approximately 60-80 pages, with no more than one poem per page. Lotus Press, which sponsors this competition, accepts one manuscript yearly. The winning poet receives a $500 prize and the publication of his or her book. For the Lotus Press guidelines, write to:
Lotus Press, Inc.
P.O. Box 21607
Detroit, MI. 48221

Send a stamped, self-addressed envelope when writing for information or submitting work.

BACK IN TIME

In part, the Second World War stifled black protest. While discrimination in defense employment and in the armed services had stimulated militancy early in the war, the prolonged involvement of the United States in what it viewed as a war for survival dampened that militancy. Winning the war as speedily as possible with the least possible loss of American lives overrode all other concerns. Few took kindly to anything that threatened that goal, such as a war against racism at home. The nation demanded unity not division, consensus not conflict. Accordingly, few black leaders after 1942 flirted with any tactic or strategy that might remotely be considered to harm the war effort, and the belligerence of blacks dramatically decreased. The race riots in 1943, particularly in Detroit and Harlem, further frightened the black leadership, causing it to concentrate on reducing black assertive behavior of any kind. "Good Conduct" campaigns and the control of racial rumors took precedence over actively combatting segregation and discrimination. A poll by the Pittsburgh Courier in the midst of the war showed 71 percent of Afro-Americans opposed to a March on Washington to protest discrimination, a sharp turn from the mood of 1941. So did the fact that every major civil-right spokesman and Negro newspaper denounced A. Philip Randolph's 1943 call for civil disobedience against Jim Crow schools and railroads, and that CORE's efforts to involve large numbers of blacks in militant direct action came to naught. Thus, while revolutionary changes in American life that would eventually make possible a successful black campaign for racial justice, in the short run it hampered the growth of mass black protest.

Also in part, the very steps taken toward racial justice after a half a century of deteriorating race relations beguiled civil-rights leaders. They chose..."to accentuate the positive, eliminate the negative." With pride they ballyhooed the increasing number of "Negro firsts," listing the advances made by individual blacks and the race. Their loud cheers for Jackie Robinson's crossing the color line and his quick rise to star status in major-league baseball drowned out their quiet grumbling at the black Brooklyn

Dodger not being allowed to stay in the same hotels as his white teammates and at the overwhelming extent of segregation remaining throughout professional and amateur sports. They made far more of the awards and honors accorded Dr. Julian Perry, the renowned black scientist, than of the news of firebombing of his home by whites who would not accept the presence of a black scientist in their neighborhood...

Source: THE STRUGGLE FOR BLACK EQUALITY: 1954-1980
by Harvard Sitkoff

ANNOUNCEMENTS

"Rhythms of Africa," the ninth annual summer course in African music and dance, will occur from June 14th through July 7, 2004 in the Volta region of Ghana. The course will include: Understanding the Theories and Concepts of Rhythm in African Music; the Alcate Technique: an Intercultural Pedagogy of Teaching Rhythm; the Music and Dance of Selected Ethnic Groups from Ghana, Nigeria, and Kenya; Symbolism in African Music and Dance; the Role of African Games in Music Education; New African Art Music; Traditional Music and Dance Festival in Dzodze, Volta Region of Ghana; Village Study Tours of the Central, Eastern, Greater Accra and Volta Regions; Master Classes with the National Dance Company of Ghana; Practical Lessons in Drumming, Dancing, Singing and Instrument Repair. All workshop fees include lectures, practical lessons, seminars, room and board in Ghana; all travel and accommodations for village study tours. Application forms and other materials are available from: Summer Course in African Music and Dance
Attn: Vicki Heale, Prg. Asst.
Office of International Programs
West Virginia University
P.O. Box 6214
Morgantown, WV 26506-6214

The Harambee Afrikan Cultural Organization Kwanzaa observance will be held at the state prison in Lincoln on Dec. 30 from 5 to 8 p.m. We invite you, the members of the Omaha/Lincoln-area African communities to participate with us in this celebration of our shared African heritage. Contact us by phone at (402) 479-3379 for more information. If you would like to contribute a performance of music, poetry, or other art related to African cultural traditions, we would welcome hearing from you as soon as possible.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Mike Carr

Olotu Eko(Education Chairman) - Chuma Akinlowan

Eleto(Administrative Chairman) - Thawabu(Nate Deckard)

Akapo(Treasurer) - Jonathan "Preacher" Bolden

Akowe(Secretary) - unfilled

Akewi(Librarian) - unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa